Carangas - Chipaya

/125 cont./

59 1977 585 551 621 The family. The Čipaya family like the Aymara is copied on the Creole model. Marriages are performed at the church and registered at Huachacalla. When I made a census of the population, I was able to observe that individuals of the same name have a tendency to group themselves in a specific part of the village. Certain names are characteristic of each of the sectors of the village; thus the Alabe, the Lopez, and the Pirka in Warta-ayl'u; the Kondori (1), the Mul'u, the Losa in the other part of Tuanta; and the

[199]

1. Family names such as Mamani (hawk), Kondori (condor), and Kispe are purely Aymara and are borne by almost all the Indians of this race who do not have Spanish names.

Varači, Lazaro, Felipe, Kispe, Kopa, and Ilaka in the saya Taxata. Some other names, in contrast, are found disseminated throughout the village; thus /126/ the Mamani (1) /refers to footnote above/, who are as numerous in Tuanta as in Taxata. The Vilka overlap in Taxata and Tuanta. With the exception of the Mamani, the individuals whose names are distributed in all three sectors of the village alike represent only a few families that are practically isolated and probably emigrants. For example, there are only two Čino households, one of which occupies a hut built on the periphery of Warta, and the other at the end of Tuanta properly so called. This far-out position in the village indicates a nonlocal or recent origin. It is the same for the two Pirka, father and son, who are neighbors of one of the two Čino households in Warta.

616 My attempt at a census gave me the means to examine the question of exogamy at close range. The results of the study following this line confirmed the testimonies of the Čipaya on the absence [551] of any restriction in this respect. The members of each "moiety" take wives from the other "moiety" as well as from their own. Tuanta wives are in large part from the Taxata section, but in

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/126 cont./

616 [551] Taxata, in contrast, although there are numerous Tuanta wives, the greatest number of households are made up of individuals from the same section but with different names. I was able to establish that in a few cases within the same section a husband and wife had the same name. Since on these two occasions it was a question of patronymics without equivalents in another sector, one may conclude that the spouses were somehow related to each other; I do not know how.

591 [611] Filiation is rigorously paternal. The wife during her first year of marriage lives with her husband's parents. After one or two children are born the couple builds a hut for themselves beside that of the husband's parents. This rule is not absolute for there 428 are huts belonging to households without children. I gathered some information on inheritance law that is unfortunately vague and of which the accuracy is suspect. In case of the husband's death, if the wife has no children her husband's property passes into the hands of her father (he becomes custodian of it?). If she has a [556] child her husband's possessions are left to her, and in a case where the child is still small, "another family" takes care of the sheep, i.e. of the pre-eminent part of a Čipaya's fortune. One Čipaya man told me that, orphaned at an early age, he was raised by a woman of his "moiety." His father's flock passed into the hands of his brother, who gave him his share when he was old enough to go himself to herd his sheep.

Kinship terms.

601 Although the nomenclature of the kinship terms teaches us nothing /127/ about the former organization of the Čipaya, I am recording them in any case to relieve my conscience:

grandfather	mastñil'a, Čaukal'a
grandmother	mā-tĩl'a
father	hep
mother	mā
father's brother (oldest)	čax-hep
father's brother (second)	taipir-tata

/195 cont./

142 Nose depressed at the base, a slightly convex profile. A very accentuated malo-marginal fold.

162
551

List of the Population

Uru men:

Manuel, Inta, 80 to 90 years old.
Tomas Inta, 50 to 60 years old, Manuel's son.
Luis Inta, 40 to 50 years old, Manuel's nephew.
Andrés Vila, 90 to 95 years old.
Luis Vila, 80 to 90 years old.
Carlos Kispe, 40 to 50 years old (characteristics of an Uru-Aymara half-breed).

Uru women:

Santusa Inta, 30 to 35 years old, Manuel's niece.
Célestina Inta, 35 to 40 years old, Manuel's daughter.
Andréa Inta, 40 to 50 years old, Manuel's daughter.
Justina Vila, 30 to 35 years old.
X , 80 to 90 years old.
Y , 80 to 95 years old.

Uru children:

Francisco Inta, masc., 14 to 15 years old, Santusa's son.
Sabina Inta, fem., 12 to 13 years old, Santusa's daughter.
Angelita Inta, f., 11 to 12 years old,
Jesus Inta, m., 9 to 10 years old, Santusa's son.
Juliana Vila, f., 5 to 6 years old, daughter of Justina Vila and Luis Inta.
Esteban Vila, m., 4 to 5 years old, son of Justina Vila and Luis Inta.
Francisca Vila, 3 to 4 years old, daughter of Justina Vila and Luis Inta.
/196/ Miguel Salinas, m., 4 to 5 years old, orphan.
Miguel Kispe, m., 5 to 6 years old, half-breed, son of Carlos Kispe.

/196 cont./

162 Aymara women:

551 Rosa Choque, 60 to 70 years old, Aymara from Machaca.

Francisca Arosquipe, 40 to 50 years old, Aymara from Guaqui.

María Chura, 40 to 50 years old, Aymara from Guaqui.

Half-breed children:

Victor Inta, m., 10 to 11 years old, son of Luis Inta and an Aymara woman.

Eugenio Inta, m., 8 to 10 years old, son of Luis Inta and an Aymara woman.

Ramon Inta, m., 2 years old, son of Luis Inta and an Aymara woman.

Manuela Inta, f., 3 years old, daughter of Luis Inta and an Aymara woman.

Domitilia Tacon, f., 6 years old, adopted Aymara.

162 Total:

6 Uru men, from 40 to 90 years old (one of whom is certainly of mixed blood).

6 Uru women, from 30 to 90 years old.

9 Uru children, 5 boys and 4 girls, from 4 to 15 years old.

3 Aymara women.

4 Uru-Aymara half-breed children.

1 adopted Aymara child.

[125] The age of all these subjects was, of course, estimated approximately. Even the relationship of several of them is doubtful.

164 One of the children of mixed blood, Victor Inta, was struck by typhus exanthematicus.

[61] This list shows the deep decline of the group. In 1938 [62] there were four patronymic names, those of the four big [551] families in Iru-Itu: the Inta, the Vila, the Kispe, and the Salinas. In 1942 the Salinas /family/ had emigrated or disappeared, leaving only an orphan. The Kispe /family/

9:La Barre E-4,5 (1938) 1941
SF24 Uru SF24

193 gender, know both prefixes and suffixes (but predominantly the latter), and also, in all probability have some forms of incorporation. But more material (texts, etc.) is needed to complete a satisfactory grammatical sketch. Reduplication appears to be not infrequent.

192 [191] All the Uru of Ancoaqui speak Aymará well, though few of them know Spanish. Aymará influence in vocabulary has been pointed out by Métraux.[30] Spanish influence is second in importance in borrowings, and Quechua a poor third: according to my calculations, in Métraux' vocabulary and textual examples identifiable as non-Uru, of 630 total listings of words, 63 or 10% are Aymará, 20 or 3% are Spanish in origin, and only 8 or 1.3% are Quechuan. Polo (page 479) notes four Aymará, perhaps three Quechua, and fourteen Spanish loan-words in Uru.

171 179 *Tribal Relations.* In any case, long contact with the Aymára is to be argued from the many Aymarisms in Uru culture, though of course nearly all of these are common *altiplano* possessions: the chewing of coca, the use of Aymára-like *gorros* or knitted llama-wool "toboggan-" caps for males, the use of *takia* and *t'ola* as fuel (as with all *altiplano* dwellers, including the whites, although there are unexploited coal beds south of Lake Titicaca), use of the *pinkillu*-flute and other musical instruments, the Aymára-like brush-comb and many other articles of material culture, washing the hair in urine, the Aymára modification of colonial Spanish male clothing, the belief in and interpretation of dreams, some family names (e.g. Quispi, Inta), color-names, and vocabulary in general. Save in religion and other aspects of non-material culture, the Uru, like the Chipaya, is little different from general Aymára-Quechua *altiplano* culture, though because of relative isolation the Uru may have preserved elements of this Incaica culture from pre-Spanish times somewhat better than some of these original groups themselves.

141 [142] [198] *Physical Anthropology.* Uru males outnumber the females, and for some time they have been taking wives from among the Aymára. In so long a period of contact with their neighbors of so numerically small a group, much mixture of blood is inevitable; yet the preservation of their language is an earnest of a certain amount of social and biological isolation. Only four [55] [62] family names were encountered at Ancoaqui: Inta, Salina, Bila and Qispi (for taxation purposes family names are used with Spanish given names), hence inbreeding may have intensified racial features otherwise diluted by 192 the occasional intermarriages with the Aymára. The Uru, particularly the younger individuals, have pleasant almond-shaped eyes, with a distinct

[30] Métraux (JSAP 27), pp. 90-110.